

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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METHODIST EPISCOPAL CHURCH.

Our readers have been already informed that the Methodist Episcopal Church have withdrawn from all connexion with the American Sunday School Union, now principally managed by Presbyterians, and have established a Sunday School Union of their own. Sensible that their very existence is threatened by the numerous schemes and plans put in operation by their more influential rival, they are prosecuting the work of strengthening their own cause with much zeal and spirit. The *New England Conference*, at its late annual session formed itself into a Sunday school society, auxiliary to the Sunday School Union of the Methodist Episcopal Church; and also organized a domestic missionary society, and appointed an agent to travel through the conference, to form and superintend tract societies, missionary societies, bible classes, and sabbath school branch societies, &c. It is expected that a similar measure will be adopted by all their Annual Conferences throughout the union. But they cannot keep pace with the Presbyterians. Several other societies are acting in concert with them. They hold the purse strings of tens and hundreds of thousands, and they have education societies, and manufactories for making priests in all parts of our country. The Methodists and Baptists once had it in their power to prevent their reign—but they have consented to sip from their cup of flattery, and have slumbered while their locks were shorn from them, and they are now weak and fallen like other corrupt professors.

MONEY AND TRACTS.

A correspondent of the New York
VOL. VIII. 11

Observer has sent 10 dollars to the American Tract Society for Tracts to be distributed beyond the Allegheny Mountains. He speaks of 10,000 dollars a year as the least sum we can think of devoting to that object, and asks if there are not 1000 men, who each will give \$10 a year for the purpose.

Money in this day, is put in the place of God and the Saviour. With plenty of money, hireling priests would have us believe they can convert the world and save millions of immortal souls. Instead of doing this, it will be well if their own souls do not perish with the money they obtain under such false pretences as promoting the interest of Christ's kingdom by means of money. The language of Peter to Simon Magus, when he thought that the gift of God might be purchased with money, is equally applicable to those now, who think that the cause and interest of christianity may be advanced by the mammon of unrighteousness.

For the Reformer.

The inconsistencies, if they may not be called frauds, that have been committed by religious (monied) institutions, and which have so frequently been published, one should think would be sufficient to stop the streams that feed the treasuries of those cunning men, who, combined under the garb of sanctity, take good care to appropriate to themselves and for their friends and dependants, a good share of the funds placed in their hands by those who are silly enough to be duped by them. See account of the transactions of the British and Foreign Bible Society in the New York Spectator of Oct. 9th, and the last Reformer, page 156.

To show something of the character of our begging modern Scribes and Pharisees, I send you the following extracts from the last number of the *New York Tract Magazine*, a puny publication indeed, but the language is borrowed from the parent societies in London.

"THE HARVESTS."

"From all quarters we hear of abundant harvests of every sort of food, for man and beast, beyond almost any thing within memory. Doubtless many of those who are thus receiving showers of blessing, are already saying in their hearts, 'What shall I render unto the Lord for his goodness?'

"To our auxiliaries we would especially address this appeal.—Ought not the goodness of the Lord towards you to prompt you to make your annual collections without delay, and send them on for Tracts? Should you not be quick, lest the glow of gratitude grow cold, and your present resolutions fail? For your encouragement, we would inform you that it hath pleased the Lord to deal bountifully with us also. He has replenished our Depository with a full supply of Tracts, comprising all that are to be found in the American Tract Society's Depository. In the animating contents of the American Tract Magazine for June last, which we have recently transmitted to each of our auxiliaries, they will find powerful excitements to renew their delightful labours. The safe and expeditious conveyance at present offered by the canals should be improved.

"Besides those who have already formed themselves into societies, there are others who are called on by the abundance of good things for this life which are scattered around them, and the spiritual desolation which spreads itself before their view, to inquire what the Lord would have them to do. We mean those among whom no Tract Societies have yet been formed. And to them we would say, in relation to tracts, what is said in the *New York Observer*

in relation to Bibles:—'If within one year *every family* in the State of New York is not supplied with a Bible, [and with at least 25 tracts, which can be had for 25 cents] it will be through the remissness of those who ought to direct the public mind.' Who these are every reader is left to decide for himself. We will only say that the Circular of the St. Lawrence County Branch furnishes a stimulating example, and presents the only plan by which this important object ever will be accomplished.

"CIRCULAR."

"*St. Lawrence County Tract Society.*

"The Executive Committee of this infant Institution, wish to present it to the attention of the community. We wish to bespeak in its behalf the favor and friendship of the Christian public. And we harbour no suspicion but that in every friend of order, morals, and religion, it will find a ready advocate.

"Circulate religious Tracts through this county, and not one soul nor two only would be rescued from unending woe. Let, then, any man withhold his hand from this enterprise, and then pause, *and say, if he dare, that he is a Christian!* What! A disciple of Jesus with none of His Spirit? A friend of dying sinners, and yet not caring for their salvation! 'Be not deceived—God is not mocked.'

"The cheapest way, probably, that has ever been devised to do good, is by the distribution of Tracts. One dollar might send a small tract to 250 families. It would unquestionably reform some swearer, recover some drunkard, or save some soul. And when the scattered fragments shall be gathered at the Judgment, many may be, perhaps, the trophies they have rescued. It does seem as if every heart would beat with eagerness to cast something into the Lord's treasury [to pay agents, &c.*]

* The following is from the last annual Report of the American Tract Society:

"It is a cause of regret that any sum must be expended in employing Agents

And while we compute what a dollar may do, we must not forget what a single cent may do. It may give a tract to two or three perishing families, and save their souls for ever. Such things have been, often. While we read so frequently of sinners converted by an instrumentality which costs less than a penny, we are astonished that either the rich or the poor, the aged or the infant, can withhold their aid.

"The question will be asked whether any thing can be done? We say, Yes. There is not the least difficulty, provided 'there be first a willing mind.' But will any thing be done? We do not leave this question to be decided by the cold calculations of avarice. We leave it not to the decision of that fictitious charity which simply says, 'Be ye warmed, and be ye clothed.' Such Pagan charity will neither save the body from the frosts of winter, nor snatch the soul from a devouring hell. We lay the question, in all the weight of its eternal consequences, on the *consciences* of the Churches. And we shall know who have a heart to feel for the interest of society, the prosperity of Zion, and the salvation of souls. For we shall see every such person ready, without hesitation, to cast in of his abundance, or of his penury, as the Lord hath prospered him. Only let the more wealthy remember, that, without feeling the sacrifice, they might in one month, retrench from their expenses enough to send a tract to each 200 families. Let the poor remember, that their penury may purchase the means of salvation for many destitute immor-

tal beings. It is the grand peculiarity of the system of tract circulation, that it enables the poor widow and the infant child to do great good and not feel the expense. This county contains about 4500 families. The sum of 50 dollars would send to each of them from one to three tracts, according to the number of pages they should contain. And 275 dollars would give to every individual, of whatever age or condition, in St. Lawrence county, a tract of 10 pages. And since so trifling a sum is requisite to make a beginning, it will be a standing stigma to this region, if we cannot do something.

"The first object of the Executive Committee will be, to establish a Depository according to the vote of the Convention, at the village of Potsdam. We design, as soon as practicable, to have a considerable supply of tracts. But in order to do this, we must be furnished with resources by the generosity of the public. We indulge no fears, but that, for an object so important, the sum requisite to commence a Depository, may be procured.

"We design at some period during the summer, to send agents into every town, for the purpose of organizing Auxiliary Societies, and preparing channels of communication, by which the influence of Tracts may be circulated through every part of the county.

"On the subject of *Auxiliaries*, we wish particularly to be heard. These should be speedily organized in every town, and every neighbourhood. The feelings of the whole community, ought to be aroused and enlisted * For the

to visit churches, and awake them to those efforts which are at once their *duty* and their *privilege*—but, while so much indifference to the worth of the soul, so imperfect an acquaintance with the benevolent operations of the day, and so feeble a sense of the obligation to labour for the welfare of the Redeemer's kingdom, extensively prevail, it will be necessary to employ active and devoted men to visit the friends of the cause and urge the high motives for their zealous co-operation."

* "We hope," says the Executive Committee at New York, "that the existing Auxiliary Societies will endeavour to rouse up Christians at the proper place in each county, to establish a County Branch, which can provide and keep a supply of Tracts at all times ready for the wants of local Societies. And we would especially appeal to *ministers of the gospel* throughout the state, on whom, as is well known, it depends, to give the first impulse in this matter, and to call forth the efforts necessary for its accomplishment."

sake of facilitating the organization of such Auxiliaries, the Executive Committee would propose a Constitution, which may be adopted with such modifications as the different branches may think expedient. And we do earnestly hope, that in every neighbourhood, some person may be found who will enter *with zeal* into the work."

Such are some of the speeches and sayings of the officers and devotees to tract societies and tract operations. Where is there any account where truly pious people ever talked and plead in such a way? No where. It is more like the talk and pleading of lawyers than any thing ever to be met with among those who have but the semblance of pure and genuine Christianity.

H. I.

For the Reformer.

[Communicated from Mauch Chunk, Pa.]

Mr. Editor—Although living in a newly formed village, between 80 and 90 miles from Philadelphia, we are not forgotten by the priests of the day, who seem determined, if possible, to draw us into some of their schemes. Within a few months past, we have been visited by eight or ten priests of different persuasions, but mostly of the Presbyterian order, who all seemed to have a great deal of pity for us, because there was no regular established church here, as they would have us to believe, no regular ministers or ordinances; and they appeared to pray very sincerely that the Lord would send some of his servants amongst us. At the same time there are two regular preachers living among us, who preach to us regularly, so that we have preaching two or three times every Sunday, and two or three meetings every week besides. It is true these preachers do not charge the people any thing for their preaching. If they commit a crime in this, I hope it is not an unpardonable one, nor one that will shut them out from the kingdom of heaven. One of the above preachers often travels from 8 to 13 miles on a

Sunday, and preaches two or three times on that day. He does not take any money from the people, but maintains his family by the labour of his own hands—Nor has he ever asked either man or woman to unite with him in a sect, after the manner of the present day, and establish a sectarian church; but tells them to become reconciled and united to the Lord Jesus Christ, and let him be their only king and ruler.

But to proceed—We are sometimes visited by young men from the Theological Seminary at Princeton, who labor hard to get a Tract Society, a Sunday School Society, and the Christian Almanac amongst us; and when they cannot accomplish this, I find in their publications they seem partly to pity and partly to blackguard us for the coldness and darkness amongst us. Very lately one of these young men paid us a visit. He had not yet completed his studies, but came during a vacation, and endeavoured to establish among us a Tract Society, to be auxiliary to the Philadelphia branch of the National Tract Society; and he acted in what I would call an audacious, if not an outrageous manner. He first addressed himself to one of the preachers, and showed him his credentials, and told him of the great success he had met with since he left Philadelphia. Whether all he said was true or not I pretend not to say, but I have my doubts. The preacher told him that a few months ago a young man had been here on the same errand, and that a public meeting had been called, and that the said young man had tried all, and said all that in reason or decency could well or ought to be said on any subject, and that he had not been able to accomplish any thing. He added, moreover, that he did not think he would be able to do any thing on that subject in the place, but that he was willing to call a meeting together, and he then might speak and see for himself; but as for himself he would have nothing to do with it. The young man

insisted on knowing his reasons why he would not, when at last he had to inform him that he thought there was too much falsehood and priestcraft in the business. The young man then said that as he (the preacher) was one of the leading men in religious concerns, and would not do any thing in the matter, therefore he would not attempt any thing here, for that he would not oppose him. The preacher told him in reply, that he was still willing to call a meeting for him, which was accordingly done, when the young priest, on rising, told the people that he did not come prepared to preach. Still he took for his text; "*Brethren the time is short;*" and according to the opinion of nearly the whole congregation, he endeavoured to prove, as far as language could do it without the express words, that neither we nor any others could become christians unless we subscribed and gave some of our money to missionary, Bible, and tract societies. He then went on to make statements of different men and women who had picked up tracts, and had them put on chimney boards, &c. who had become pious young men, and pious young ladies, and a parcel of such stuff, as the public well know is generally offered as a stimulus on such occasions. After this, he told the congregation he was then ready to take their names as members of a tract society, when, behold, not one individual came forward to give in his name. To induce them to come forward, he told them he was only labouring for their good, and that for himself he got nothing for his trouble. But I find in the last Report, an item of 1751 dollars, 12 $\frac{1}{2}$ cents for 37 months travelling and expences of agents and delegates, which according to my little knowledge of calculation, would be 49 dollars and 32 cents per month; yet he had the assurance to stand before the congregation and endeavour to make them believe that himself and fellow labourers were disinterested and pure in

all they did. But still no one came forward, when at length he left his seat, and taking his paper he went from bench to bench, to get them to give their names; and then he only got the name of one female; which I think might be sufficient to show him that the inhabitants here, particularly the male part, were no friends to his cause. Not yet discouraged, the next day he went from house to house to the females, while the men were from home at their daily avocations in the coal business, and when they refused, he asked them whether they did not want to go to heaven, and endeavoured to show them, as far as could be done without the identical words, that they could hardly be christians or go to heaven without aiding the benevolent institutions of the day; and when they still refused to subscribe, he told them that they were the first that had refused to subscribe, although it was proved to his face that several had refused before this.

Thus we see that the agents of these "benevolent societies," (falsely so called) think it no harm to tell lie upon lie, to get their ends accomplished. I think, Mr. Editor, that it is much the smallest part of females that have strength of mind and firmness enough to resist the false reasoning and fair speeches of such daring men, in the absence of their husbands or parents. Hence, if the heads of a family are not willing to throw away their hard earnings to advance the schemes of mercenary and pampered priests, they will endeavour to drain it from the females and children. And unless the American public awake from the slumber into which so many are fallen, and stop up every avenue by which the coffers of an aspiring priesthood are enriched, ere long the blessings of religious liberty and the rights of conscience will be brought to an end, and bondage both of mind and body will be entailed upon ourselves and offspring. From such a calamity may the God of Israel preserve us and our children.

— Perhaps the well meaning, but in these things, short sighted part of the community, may be ready to say, Why is so dark a picture presented to us? Are not those ministers who are the leaders in these Missionary, Bible, and Tract Societies, all good men, and called to preach the Gospel? I answer, "The tree is to be known by its fruit." Are these men following the example and precepts of Jesus Christ? Are they meek and lowly? Do they preach the Gospel freely as Christ has commanded? Do they visit the widow and fatherless in their afflictions, and keep themselves unspotted from the world? The judgment of every man can readily decide on this point. Less of true Christianity than almost anything else, appears in their whole life and conduct. They love the uppermost seats, and to be called Rabbi. They desire the honours and emoluments of this world—and like the false prophets in olden time, they prophesy for pay and divine for money, which is contrary to the command of him by whom they profess to be called to preach. They resort to every art and scheme in order to obtain money from the people, under pretence of saving the souls of the heathen and others, as if the salvation of immortal souls would be hindered or promoted in proportion to the amount of money that should be given into their hands, or to the societies under their control. It was an evidence to Peter of the blindness and wickedness of Simon Magus, when he thought that the gift of God might be purchased with money; and yet this is the very ground upon which all the numerous societies in this day for obtaining money under pretence of promoting religion, are founded. Protestants once condemned, in the strongest language, the practice of the Roman priests and Jesuits in getting money from the people under pretence of benefiting and saving the souls of men; but now since Protestants have become equally corrupt, they have adopted the same prac-

tice, and it will be productive of no better results. It will be well indeed if this country, in the end, is not brought into a greater state of vassalage and slavery by the arts and schemes of the numerous priests training up among us, than actually exists in many of the countries of Europe.

*A Friend of Truth and Gospel Ministry
but Foe of Falsehood and Priestcraft.*

[From the Western Tiller.]

DELUSION.

A Juvenile Missionary Association, says the Telescope and Miscellany, has lately been formed by a [Rev.] Mr. Stone, with the express object of drawing from children all the money they possess or can procure, to be devoted ostensibly to missionary objects. This society already contains among its little zealots *one infant at the mother's breast*. If adults are disposed to squander their money among travelling vagabond missionaries, pity for their weakness is the only sensation excited; but when these money-gathering hypocrites invade the pale of infancy with the cowardly intent of forcing from those who are yet destitute of mind to forbid the pillage, perhaps to make of them martyrs to early deception and falsehood, there is no language sufficiently severe, no public chastisement too great, for the impostors

It appears to be a self-evident proposition that the best, the noblest, aye, the entire energies of the human mind, are absolutely necessary to vindicate and maintain our civil rights against the overwhelming causes which political corruption and usurpation have in every age provided for their overthrow. It is equally self-evident that the church disciples have been the first to sanction and aid the progress of these causes. What are the boasted opportunities of the human intellect, by which are to be sustained the great principles of freedom? Note well their meagre schedule: a few short hours running their fugitive existence in the

narrow vale 'twixt childish infancy and that of quick old age; even in this scant limit, but as it were the measure of a palm, a thousand cares throw in their daily drawbacks on its progress:—the body clamors for food and raiment; the restive passions for voluptuous ease; parental duties for their natural portion; the church for its tithes; society for its prescriptive civility; and the hungry beggar for his mite;—where amid this distraction of claims can one find leisure to worship in the temple of Freedom, or to bring to that worship a composed, polished, and collected mind. Will you add to these, already more than can be borne, that of the missionary beggar, who takes the ends of the earth as the theme of his pocket; who traverses earth and seas to gather complaints against the justice, power and goodness of his Maker; and who in eager prosecution of the objects of a single false and bigoted passion neglects and violates all the great duties inseparable from human freedom; why, he will search the bottom of the sea to tell you that the inhabitants of its coral recesses know not God, and that the great monsters of the briny deep devour the little ones, and that money will restore harmony and brotherly love among the finny tribe; that money will change the dispensations of Providence, and, like the fruit of the tree of life, will make a man live forever.

The great truth is, that those who keep the keys of Heaven have grown so numerous, the division of fees consequently so minute, that it has become absolutely necessary to enlarge the fee districts, and to present other themes of excitement to payment than the ordinary ones. They are too lazy, too dissipated, to learn an honest trade, or brace up a muscle in the great body politic, by pursuing any one of the many branches of industry which lead to wealth and freedom; they, therefore, become blood-suckers upon its vitals; and in no respect are they as formidable as when they attack the infant mind,

to impose upon it the slavery of superstitious fears and false affections. There is no hope for freedom, unless its seed be planted with our earliest thoughts and propensities. If the missionary commences with those in the cradle, those who rise from it will be fanatics; fit only for renewing the crusades of the tenth century. This subject shall not be passed by as of no moment: parents must be made to feel for their offspring; they must learn that no object in nature more deserves pity than a deluded and bigoted human being. That as the twig is bent the tree is inclined: our children cannot choose for themselves—we are, therefore, answerable for the false and wicked principles impressed by missionaries upon their tender minds; we are answerable for the consequent misery which it occasions and perpetuates upon the whole human race; and for the final loss of freedom, which it must inevitably occasion.

The following is extracted from a letter written by a native of Massachusetts to a friend, on the subject of Foreign Missions.

“*My Dear F.—I could have wished an interview with you before you left this country, which might have produced an interchange of sentiments relative to Foreign Missions, and the means used for their promotion. But since we are far removed from each other, I take the liberty to address you by letter on the subject. To you, I have before partially communicated my views, but not so fully as I could wish.*

“*I am not decidedly opposed to Foreign Missions either in principle or in practice, but in the *means* used to effect those objects, believing them to be injudicious, and pernicious in their consequences; therefore, in whatever points I may differ from you, you will do me the justice to believe it an honest difference.*

“*There is no object, when viewed from different points, which does not present a different aspect—so the points*

from which I look at this subject may throw different lights and shadows. Is it not possible, yea, is it not probable, that enthusiasm, a zealousness, and an over much ardent affection for a cause may lead the mind to stray and the judgment to err? Am I to believe, that in the sober, calm, reflecting and deliberate exercise of an unbiassed and impartial mind, you would say that the missionary cause is the only grand and worthy subject for the exercise of our charity? That to it the key to every treasury is to be surrendered, the strings to every purse are to be unloosed, and the wages of the labourer to be made subservient to it? There are those who avow such sentiments, and who act accordingly—their hearts and hands are closed against every other subject. There was a time when the poor, the unfortunate, and afflicted, were kindly remembered in their prayers to the Throne of Grace. The destitute widow and the orphan were subjects of charity, and the cries of the hungry and needy were not suffered to pass by unheeded as the idle wind. Once the pastor, who is now often calling on his congregation to give to the missionary society, the tract society, the Bible society, to theological institutions, and to a society formed for the education of a certain class of *pious, indigent*, (and with much propriety might be added, *indolent*) young men, could point out objects of distress and want within his own parish. Often, in days of childhood, have I listened to the pity-moving tale of the parson of the parish in behalf of some suffering, houseless family, or of some friendless orphan—often have I heard him descant on the blessings which would attend those who should be kind and charitable to the poor and needy. But nothing of that now! Mammoth societies of different denominations and descriptions, combining in their growth, wealth, influence, talents, and having for their ultimate design power and self-aggrandizement, are the only objects worthy of

charity now. To these all must subscribe or be denounced as infidels. To these all must give, or the hot displeasure of an angry God is invoked upon them.

"In days not long since gone, the man of fortune, when calling to mind that he must soon take his departure to the land of silence, and that his silver and gold could not accompany him, was left to make such a distribution of it among his children, friends, and relatives, as his love and affection for each would dictate. Not so now! His declining years and days are carefully marked; his sick-bed assiduously watched by secretaries and agents of societies, until wearied with their solicitations, and sinking in death, he wills his thousands. And when obtained, to what are they appropriated? For educating and clothing *indolent* young men; for if they were not *indolent*, they might, by their own industry and exertions, educate themselves, as well as ~~as~~ ^{as} hundred of other young men, who are ~~equally~~ ^{as} *indigent* as themselves. For giving them an outfit as missionaries to India and elsewhere—for supporting them there in the style of the rich and the great with numerous servants—for paying to secretaries and agents, salaries from eight hundred to two thousand dollars each annually;* for the purchase of lots and the erection of expensive and extravagant buildings,† and for various other purposes of aggrandizement and show. Strange fatuity! There are those engaged in the missionary cause, who, if we can judge from their zeal, would pour into the lap of India the treasures of Europe and America for one proselyte to the faith; who would withdraw from this enlightened hemisphere the sun of righteousness, that his rays

* Nitchie, agent of the American Bible Society, receives 2000 dollars a year—what the secretary and other officers have we are not informed.

† Witness the American Tract Society's house, New York.

might more resplendently shine on the Isles of the Pacific.

"But say they, we ought to be willing to compass sea and land, to spend and be spent, to part with our all, for the salvation of *one* soul. But supposing, by using sufficient means to christianize one Indian, it might prove the loss of ten souls in America, where would be the merit of that deed then? Is an Indian or an African soul of more value than an American? Is it more precious in the sight of God, that he should require it at our hands? Do you ask how such an inference can be drawn? I answer—It is money which you use both as the means and the instrument of christianizing the heathen; by this you produce changes *internal* and *external*—if money can be thus used in Asia and in Africa, can it not in Europe and America? It surely must be of much less expense to teach *ten* in this civilized country, the principles of the christian religion, and of far less labour to prevail on them to embrace its benign precepts, than to induce *one*, sunk in superstitious idolatry and paganism, to abandon the worship of Juggernaut and turn to the Christians' God. Allow me to be a little more particular;—Do you not daily witness in the streets of the city and in the towns of the country; in the high-ways and in the by-ways, objects which, with the same care and attention, and with far less expense, would make useful members of the community, and in all probability pious christians? Have you not often seen families, through unforeseen accidents, reduced to extreme indigence and want, continue for a time struggling against opposing ills, until hope and fortitude fled, and then yielding to the blast, were sunk in degradation and vice? Have you not seen the father of a promising family, at a single stroke, reduced from affluence to penury, and at the dread of present ills, seeking to end those ills by end of days? Such facts and cases are too frequently met with

in this country. How easy it would be, with the aid of small funds, perhaps not one fourth of what is annually bestowed by a liberal community on these *over-grown, purse-proud* societies, to save such unfortunates from ruin here and hereafter; how easy to revive their drooping spirits and reinstate them in some useful business—how much more *charitable* and *benevolent* to hunt the streets and lanes for suffering humanity, and to pour into the wounded breast the sweet and healing balm of consolation and heavenly instruction, than to roam to the dark and benighted ends of the earth to make one proselyte!"

[From the New York Commercial Advertiser of Oct. 14.]

FOREIGN MISSIONS.

The anniversary of the American Board of Foreign Missions was celebrated last week. Last evening a meeting of gentlemen was held to devise measures to increase the means of the Board, and impart additional energy to its operations. Several addresses were made, among which was one from the Rev. Mr. King, late from Palestine, and the Rev. Dr. Beecher. Dr. Beecher was very animated, and spoke with wonderful effect. A subscription was commenced, to be paid in annual instalments for five years, which was led off by one gentleman with the round sum of 25,000 dollars. The clergy put in a purse of 1000 dollars. And a gentleman from Rochester pledged himself that the county of Monroe would do as much as the individual above referred to; and before the meeting closed, the subscription upon the spot amounted to the sum of *one hundred and three thousand Dollars*.

[If the cause of holiness and true piety kept pace with the amount of money obtained for missionary and other purposes, we should soon be a holy and pious people. But unhappily, sincerity, integrity, and true religion have decreased in our country, in the same proportion as schemes for obtaining

money have increased, and been successful.]

A GLIMPSE AT POPERY.

The following is an extract of a letter from a Clergyman of the Reformed Dutch Church, now making the tour of Europe—under date of May 16, 1827.

"My Dear Brother—Antiquities, the Arts, and Popery, comprehend the principle objects which have interested me in my travels. The last has some particular claims on our attention, as ministers of the Gospel. I shall, therefore, give you a brief account of one of the ceremonies which I witnessed at the city of ROME. It took place in the Sistine Chapel, esteemed by Papists one of the most sacred places in the Vatican. It is the chapel in which the Pope and Cardinals said mass, and formed processions, at the time when Buonaparte's army was on its march to Rome; but all to no purpose, the city was soon taken. It is adorned with very fine paintings by the first artists, especially the celebrated Michael Angelo Buonarolli. His famous Last Judgment, covers the whole of the end wall back of the altar. It must be observed, however, that all the paintings are considerably smoked, by the profusion of incense which is burnt here on great occasions, such as that which I am about to describe.

"It was on Ash-Wednesday, about the last of February. The day receives its name from the ceremony; which is to sprinkle ashes upon the heads of the Pope, Cardinals, Bishops, Priests, &c. This is meant as a token of humiliation; but so much pride, pomp, and parade, I never before witnessed. I entered the place at a very seasonable hour, and was so fortunate as to obtain a good station for observing. The first thing which struck me was the manner in which the Cardinals entered. They were dressed in long robes of rich purple silk, and were each attended by a trainbearer, whose office

it was to carry the train of his master's robe, when he walked, to spread it out when he kneeled, and to twist it up again and carry it the moment he rose. Upon entering they knelt in the middle of the passage to say their prayers, assisted by another attendant, whose business it was to render his service to each Cardinal as he passed. After kneeling and praying, they marched up to their seats with the greatest pomp and ostentation. The bishops were ranged on a row of seats on the opposite side of the Chapel, and were attended with much less pomp. Back of these were the seats for the inferior clergy. After every due preparation his Holiness the Pope, decked with a bishop's mitre and a superb scarlet robe, and accompanied by a host of attendants, entered through a private door, from one of his own apartments. He appears about sixty years of age, of a good size, but pale and delicate. Yet certainly not so delicate as to require assistance in walking. But it was part of the ceremony, that he should not move a step without being assisted by at least half a dozen, who all kneeled every time they approached him. Indeed throughout the whole ceremony there was so much bowing and kneeling to his Holiness, that he, more than the Supreme Being, seemed to be the principal object of adoration. After he was fairly placed upon his exalted seat, and his robes duly adjusted, the ceremony of salutation began, first by the Cardinals in order, then by the Bishops. I should have mentioned that when the Pope entered the whole assembly rose, and remained standing till he was seated. Now the Cardinals rose, followed each other in single file, accompanied by their trainbearers; and so after due obeisance at a distance, marched up to kiss his Holiness' hand as he very condescendingly held it out wrapped up in his superb robe, his skin being, I suppose, too sacred to be touched. The Bishops, in turn, went through the same salutation. This

done, both the Cardinals and Bishops put off their long robes and put on short ones. Then some part of the service for the day was read; then the Pope was brought forward to kneel upon a rich crimson velvet cushion, with his elbows resting upon a small table similarly covered, before the altar; then he was brought back to his seat; (this was repeated several times) then incense was burnt in a censer before the altar and before his Holiness; then a little more of the service was read, then the ashes were presented to the Pope on a large silver dish, by an attendant, who kneeled several times, and was blessed by his Holiness. Then a Cardinal took off the mitre from the Pope's head, while another sprinkled the least possible portion of the ashes upon his crown, then his Holiness tied round his waist a towel of the finest white cambric; then with the thumb and fore finger of his delicate right hand, adorned with a most superb diamond ring, he took of the ashes and sprinkled it upon the heads of the Cardinals, Bishops, and a few others, as in due order they kneeled before him. Then the towel was carefully untied, a golden wash basin was presented, and a golden pitcher with water to wash the Pope's hands; then a discourse was delivered, setting forth the propriety of this *very humiliating* ordinance, and lauding the excellence of the mother church, to which the Pope and Cardinals of course listened with the utmost complacency. Then more of the service was read, partly by the Pope, and partly by his Secretary or Prime Minister, Cardinal Gonsalvi; then the choir accompanied by the organ, chanted an anthem; then the sacred embrace was imparted from the Pope to the Cardinal next on his right, and from him passed to the next neighbor, and so round the whole circle of dignitaries. Then all the clergy marched up in order and kissed the Pope's foot; then after some more chanting, and kneelings, and burning of incense, and a thousand mummeries

which I could not describe, even if I could recollect them, the Pope retired, and the assembly was dismissed, having been detained more than three hours. The whole appeared to me the most perfect farce of mockery that I have ever seen. Yet this is far from being one of the most ridiculous of the Roman ceremonies. Most of their religion is made up of them. It is a religion of outward show, in which the heart is not touched except for perverting purposes. Oh, it is sickening to see such corruptions of the pure gospel! And all this monstrous abuse may be clearly traced to this single source, that of making human additions to divine Revelation. Oh, that every church might be purged from all such corruptions!

"Believe me to be, your affectionate brother,
J. VAN V."

[*From the Northern Star.*]

UNION OF CHURCH AND STATE.

It appears to be the aim of our Theologians, at all events, to unite Church and State, and either compel our political government to stop or to carry with it an established religion. The following extracts* from a discourse delivered by the Rev. Ezra Styles Ely, D. D. aim at the end we have spoken of: and, much as the author attempts to hide his design under the mantle of piety, the cloven foot is visible to every impartial and candid reader. Had this discourse been delivered on any ordinary occasion, although we do not recognize the right of the clergy to interfere with politics at any time, we should have passed it by without notice, but it was delivered on the *Fourth of July*, when the people were looking for sentiments purely national, and when none but such should be advanced. We have nothing to say about real piety in our public officers, but to hear a man declared ineligible because

* We omit the extracts made as they are contained in our September number.

he does not make a public profession of some particular belief, is absurd in the extreme.

* * * * *

What does the Reverend *Ezra Styles Ely*, Doctor of Divinity, mean by an "orthodox" faith? Does he construe the word thus, "one having faith in the doctrine I advance;" the whole tenor of his discourse would lead one to suppose so. In fact it is the standard by which that term is now defined, "what we believe is orthodox, what others believe is heterodox." To prove this to be the case with Mr. Ely, we will suppose that every civil officer in the United States belonged to a Quaker church—would he be the better satisfied? Or if they were Methodists would they be orthodox? Or if Baptists would he sit under the administration more contentedly? No. They must be Presbyterians in word and deed, or he would not admit them to be orthodox.

* * * * *

Here now is a modest proposition on the part of the Presbyterians; here is, for once, a fair view of the steps the clergy wish to take in political matters, and the ascendancy they would gain over the people. They, who have called themselves the established church, and sneered at Baptists and Methodists as low, illiterate, and weak, now ask these churches to unite with them in converting this civil government of ours into a religious one. Here are "half a million of Presbyterian electors" looking about among German emigrants for assistance to turn out our present rulers, not because they are unfit for the offices they hold, but because they are not religionists. Oliver Cromwell's men did no more than this; but we are not confident that these Presbyterians would not commit greater excesses, were they once in power, than did the fanatics under Cromwell.

Suppose, for a moment, that the President of the United States and both houses of Congress, were composed of ecclesiastics, how long would any of our

more liberal societies have permission to congregate together?—how long would it be before more tyrannical edicts would be sent forth than ever marked the reign of a Roman Catholic Pope—or more cruel acts perpetrated than the history of the Spanish Inquisition tells us of? Tell us Presbyterians—answer us Baptists—would you let Unitarianism exist in this country if you had the power to put it down? No. All you want then is the means: when you have succeeded in making up the government of your ministers you will have the means, and when that happens the death of religious freedom is at hand.

METHODISTS AGAINST THE PRESBYTERIANS.

A Methodist Preacher in the *Holston Conference Messenger*, in commenting on the Minutes of the last General Assembly of the Presbyterian Church, makes the following remarks:

"What does the Assembly mean by 'regular faithful ministers of Christ'? Is it not pretty evident, that by 'regular faithful ministers of Christ,' they mean nothing more nor less than Presbyterian clergymen? * * * * Do they not still firmly adhere to the principle which one of their preachers had the candor and independence to acknowledge, 'that they do not regard the Methodists (and perhaps they had the same views of others) as a religious denomination, a regular church; and because Methodist ministers are not classically learned, and regularly educated, they do not recognize them as regular clergymen.' Does not this principle, said to be held by all *regular Presbyterians*, fully account for the contemptuous manner in which they have treated us in this, and in former publications?

"The assembly speaks of 'a travelling missionary, who now and then sows the seed of the kingdom.' But what is here meant by 'travelling missionaries?' Do they mean those men that sometimes travel through our country calling themselves missionaries; who

visit our largest towns, and most populous neighbourhoods, on wages of from thirty to fifty dollars per month? I recollect when I travelled in the Forked-Deer district, one of these pompous gentlemen, come into my circuit; but he went immediately to the most populous town in that part of the country, and after having preached there once or twice, poor wandering missionary, he made his way to the next town or rich neighborhood he could meet with, and never pretended to visit the poorer and more destitute parts of my circuit at all. This, Sir, is only one among many instances with which you yourself are not unacquainted. I have often been disgusted at seeing these pompous ‘sons of Levi’ parade through the western country, our most populous towns and neighborhoods, where christianity has been established for years—live on the very fat of the land while they stay, and then return eastwardly; and to make it appear that *they* have been doing something, besides receiving forty dollars a month and living the fine gentleman, *they falsely represent* our country as in a state of moral degradation, because the people possess independence enough not to cringe to them and bow at *their* shrine, and because they will not blindly swallow the dogmas of Calvinism.”

Extract from John Wesley’s Journal.

“1788. Sunday, May 18.—I subjoined a short account of Methodism; particularly insisting on the following circumstances—There is no other religious society under heaven, which requires nothing of men in order to their admission into it, but a desire to save their souls. Look all around you—you cannot be admitted into church or society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion, but they *think* and let *think*. Neither do

they impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the Apostles! Here is our glorying. And a glorying peculiar to us! What society shares it with us.”

[*From the New England Galaxy.*]

RESTRAINTS ON THE PUBLICATION OF OPINIONS.

Whether established opinions are false or true, it is alike the interest of the community that investigation should be unrestrained, in order that, if false, they may be discarded, and, if true, rendered conspicuous to all. The only way of fully attaining the benefits of truth, is to suffer opinions to maintain themselves against attack, or fall in the contest. The terrors of the law are wretched replies to argument, disgraceful to a good, and feeble auxiliaries to a bad, cause.

It is the highest presumption in any man or any body of men to erect their own tenets into a criterion of truth, and overwhelm dissent and opposition by penal inflictions. Such conduct can proceed on no principle which would not justify all the persecutions that disgrace the page of ecclesiastical history. Let established opinions be defended with the utmost power of reason; let the learning of schools and colleges be brought to their support; but in the name of humanity resort not to the aid of the pillory and the dungeon. When they cannot be maintained by knowledge and reason, it will surely be time to suspect that judicial severities will be but a feeble protection. Whoever has attentively meditated on the progress of the human race, cannot fail to discern that there is now a spirit of inquiry amongst men which nothing can stop or even materially control. Reproach and ob-

loquy, threats and persecution, will be vain. They may embitter opposition and engender violence, but they cannot abate the keenness of research. There is a silent march of thought which no power can arrest, and which it is not difficult to foresee will be marked by important events. Mankind were never before in the situation in which they now stand. The press has been operating upon them for several centuries with an influence scarcely perceptible at its commencement, but daily becoming more palpable and acquiring accelerated force. It is rousing the intellect of nations; and happy will it be for them if there be no rash interference with the natural progress of knowledge, and if, by a judicious and gradual adoption of their institutions to the inevitable changes of opinion, they are saved from those convulsions which the pride, prejudices, and obstinacy, of a few may occasion to the whole.

REFORMED METHODISTS.

"The spirit of Reform," says the *Enquirer for Truth*, "is increasing among the Methodists, and arguments for a radical change in the administration of their church government, are becoming every day more bold and irresistible." Among the propositions laid down by the Reformed Methodists at Baltimore, are the following:

"It is the right and the duty of every man attentively and candidly to inform his mind as extensively as he can, concerning all subjects on which his happiness depends.

"It is the right and the duty of every man, after finding the truth, or honestly believing he has found it, to use all the means in his power that are calculated to communicate a knowledge of it to his fellow-creatures.

"All civil or ecclesiastical attempts to take away those rights from any man, or any number of men, are tyrannical; and such tyranny is Unjust, Unreasonable, and Irreligious.

"Bigotry and Partiality are consti-

tuent principles of Moral Evil, contrary to true religion, and as inconsistent with all Christian morality, as Pride, Envy or Covetousness.

"All that course of Stratagem or Policy which aims to conceal the truth from men, by taking advantage of their ignorance, their passions or their fears, has in it the essence of Lying, and ought to be discouraged among all people, as having a pernicious influence upon the best interests of society.

"The human mind in its intellectual inquiries has a right to progress without any restrictions other than those of truth and evidence; all religious truth is to be ascertained and determined by the light of reason and revelation, which should never be suspended or set aside by the mere decisions of human authority."

STATE OF THE CHURCHES.

The late New Yearly Meeting of the Friends held in this city, was very numerously attended, and seems now permanently established as a Yearly Meeting, so that hereafter there will be two Yearly Meetings of the Friends' Society in this city, instead of one as heretofore.

The Methodists are in a fair way to experience much the same state of things among them, as has occurred in the Society of Friends. The arbitrary nature of their government, and the more arbitrary proceedings of some of their Preachers, Elders and Bishops, are beginning to give great dissatisfaction and uneasiness, which in all probability will result in producing two bodies in this now extensive denomination of people.

Those who have power in their own hands, do not like to relinquish any part of it—and all men cannot see it right to submit to the arbitrary power and dictation of a few individuals.

Two parties also among the Episcopilians, are plainly beginning to distinguish themselves, viz the high church party and the moderate party,

or the evangelical and anti-evangelical parties. A misunderstanding has existed for some time, which seems likely to be much increased by the late election of Mr. Onderdonk for Assistant Bishop in the diocese of Pennsylvania. Mr. Onderdonk possesses high church principles, and a large number of the opposite party, both ministers and laymen, presented a remonstrance with their signatures, addressed to the "Bishops of the Protestant Episcopal Church in the United States of America," against his consecration. Mr. Onderdonk has, notwithstanding, been consecrated. Among other reasons assigned against his consecration, were the following :

"Because improper means were used to prevent the attendance of one clergyman at least, at the Convention held in May last, who, if he had been present, would have voted with those that opposed the election of the Rev. Dr. Underdonk.

"Because the Convention at Harrisburgh refused, previous to the proceedings in relation to the election of an Assistant Bishop, to admit into connexion, several churches, delegates from which were in attendance; and thus denied to the lay members, representatives of those churches, the privilege of voting on the main question, or on previous questions.

"Because of the conduct of the majority, in refusing to listen to any overtures for peace.

"Because a majority of the officiating presbyters of the diocese did not concur in the election, as required by the second Canon of the General Convention.

"Because we sincerely believe that the consecration of the Rev. Dr. Onderdonk will be fraught with consequences prejudicial to the peace and prosperity of our church in this diocese.

"Because the Rev. Dr. Onderdonk has manifested a spirit, since the Convention at Harrisburgh, which forbids us to hope that he will exercise the office of a Bishop to the honour of God, the edifying of his church, or a wholesome example to the flock of Christ."

We mentioned some time ago certain difficulties which had occurred in the First Baptist Church in this city, and the expulsion of five of the senior deacons belonging to that church, on ac-

count of their contention* and unwarrantable proceedings against the great body of the members. Since that time, "Dr." Staughton, being out of business, has come to this city, got up a party, embracing the expelled deacons, and says, "we are the mother church. We will get our own house [First Baptist meeting-house] in Second street, in less than nine months." One of these expelled deacons, it appears, said some years ago, "Dr. Staughton can do any thing." And it is thought that it will require a man "that can do any thing," to make the party now headed by "Dr." Staughton the *First Baptist Church* of Philadelphia.

For a more full account of the controversy and difficulties which have occurred in this church, the reader is referred to a pamphlet lately published in this city, written by J. L. Rhee. We give below one extract from this pamphlet.

"Dr. Staughton lately said to a person in this city, 'I now find, that in whatever else Dr. Holcombe was wrong, he was right in his opinion of [Luther] Rice.' There is little doubt but Mr. Rice would give the same testimony in regard to Dr. Staughton; and we cannot help admiring how strictly Dr. Holcombe's sentiments, in relation to these two men and their wild schemes, have been verified. And we believe that if a candid and faithful development of names, characters, and measures of men, connected with the missionary cause and the Columbian College, were now made, it would be found that Mr. Rice is not the worse man of the two.

"What has become of the large sums of money collected from the earnings of the industrious in our community, with a view to these two objects?

"Why is it that there is no further need for the services of these two leaders in Washington city?"

ANOTHER NEW SCHEME.

A plan has lately been adopted in England, for raising funds for benevolent institutions, by "Aquatic Excur-

* "Their contention," says a pamphlet lately printed, "was for perpetual, absolute, unlimited dictation in the Church."

sions," and "Public Religious Tea and Coffee Parties," accompanied by "select music." This, even the *Boston Recorder* calls *an evil* which requires to be firmly resisted—observing: "This is considerably in advance of the dinner, which in some instances has long accompanied an annual meeting; and which occasioned one to say, in writing to a friend, 'we had good eating and speaking.' We have imported the custom of having set speeches; and it is to be hoped that may suffice for us. A writer in the Baptist Magazine, raises his voice against the 'Parties;' and hopes they may be arrested, before they lead on to 'a public religious play, or ball, or masquerade.'"

Extract of a letter from a correspondent in Maryland.

"I very much wish the Reformer was more generally read; people would not then be so ready to give their money to aggrandize the power of a class of men, who, if not more effectually withheld, will ere long, destroy our liberties. Our village has lately been visited by one of those mercenary Tract Society Missionaries, in order to form here a Tract Society to be auxiliary to the American or "National Tract Society" in New York. He gave the people a wonderfully fine description of their tracts. He told them how much good they had done, and how admirably they were adapted to every class of people, saint and sinner, rich and poor, old and young; all—all, may be benefited by these religious tracts. So they say, and the credulous believe it. There is, however, one class of people for whom tracts are not very suitable—I mean those who have their eyes open. I have now seen what means are used to bring people into their measures, and how willing they are made to support these clerical institutions. They first endeavour to persuade the principal men in a place to engage in them, by making them believe that by so doing, they will be promoting the Redeemer's kingdom. By the last Annual Report of the New York Tract Society, it appears that they mean to establish auxiliary societies in every post town in the United States; and if they succeed as easily in every place as they did at our village, I cannot see what will hinder them in their design to unite Church and State; nothing but an Almighty power can stop them in

their march. We have now given encouragement to one of these sacred beggars, and I shall not be astonished if others will try to impose on us; and if they succeed, we may in a few years, be burdened with all their clerical schemes, and be as completely priest-ridden as they would wish us to be; and that for no other reason than for not having our eyes open."

The British "Society for Promoting Christianity among the Jews," have at present 33 *missionaries*. We doubt whether they have made as many real converts since the commencement of their operations.

[*National Gazette.*]

A correspondent in the state of Maine, writes:—"Great exertions for the establishing of a permanent religious establishment, are making in this quarter, and for educating what I call ignorant, idle, imprudent young men for the ministry."

Theological Seminary in Virginia.

Subscriptions to the amount of 20,000 dollars have been made in the city and state of New York, towards founding a Professorship in the Union Theological Seminary, Va. on condition that 25,000 dollars are subscribed in one year from the 1st of June last.

SECTARIAN SPIRIT.

When a man or woman drinks into a sectarian spirit, they become like a board which has been long warped by the sun or fire. It seemed impossible to bend it back without breaking.

Thus with a sectarian character, when he gets fairly initiated into the spirit of sectarianism he is about ruined. You can do no more with him than you can with the crooked board or plank. His mind is so warped or perverted that it is incapable of receiving right impressions; and exhibiting the truth to him is like "casting pearls before swine, or giving that which is holy to dogs."

[*N. Y. Telescope.*]

His Holiness Pope Leo XII. has lately sent over his Legate General to South America, for the purpose of re-establishing the church there, and to preserve it from the deleterious influence of Deism and Protestantism, which have, it seems, made considerable progress—[*Late paper.*]

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